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1. "The city of Poland which had the largest number of Protestants before World War II was Lodz where nearly half of its 700,000 inhabitants were Protestants. Most of them were descendants of German settlers who in the 19th century largely contributed to the establishment of Lodz's textile industry which became second in Europe after Manchester. Some of the Protestants were of Jewish origin and some were converted Catholics. Most of these Protestants of German or Jewish extraction had been good Polish patriots for two or three generations. The Protestant community of Lodz had in its ranks textile industrialists, engineers, foremen in factories and independent artisans, all of whom were wealthy. It had seven churches in Lodz and a churchyard famous in Poland for its many artistic monuments and its general beauty. The Nazis deported many Protestants of German origin who stuck to their Polish nationality and annihilated the Protestants of Jewish origin; later the Soviets killed or deported many Protestants as alleged Germans, and the Protestant Community of Lodz has now dwindled to only about 30,000. This little community was no longer able to keep the seven churches properly with the result that the Communist regime confiscated six of them and gave five to the Catholics in order to sow discord among the faithful of Lodz. The sixth church was turned into a 'Dom Milicjanta'. The seventh church is left for the Protestants. The little community of Lodz, deprived of all support by the state or communal authorities, has had the greatest difficulty in saving this church from going to rack and ruin.
2. "Lodz has as Protestant Superintendent [fnu] Kotula, who is assisted by six pastors who serve not only the community of Lodz, but all the other towns in the province, such as Zgierz, Konstantynow, Pabjanice etc.

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3. "The position of the small Protestant community in Lodz is much more difficult than that of the Catholics since they cannot speak outright against the regime to the mass of their congregation. This forces the Protestants to take a very careful attitude with the result that the Catholics reproach them for servility. The Protestant Church in Poland has chosen a strictly religious attitude. During the Divine Service the pastors read only from the Bible abstaining from sermons and particularly from any comments on the present situation in Poland.
4. "The Protestants, on the other hand, reproach the Catholics in Lodz for profiting by the exceptionally difficult economic situation of the Protestant Church and for accepting the Communist offer to take over former Protestant Churches.
5. "In all the communities where there are no Protestant Churches any more, the congregations gather in private homes, churchyards or sheds. In most cases the clergymen cannot come on ordinary Sundays because of their small number. They are only able to visit each congregation every second month, and a member of the congregation reads the Bible abstaining from any comment or sermon.
6. "The religious life of the Protestant Church is going through a real renaissance. As apposed to the Catholics, the Protestants in Poland had no particular church discipline before World War II. The Protestant Churches were never as well visited on Sundays as the Catholic ones. Now the Protestant community is as diligent in church going as are the Catholics. Even congregations who have sheds as meeting places note an almost hundred per cent attendance. Here the Protestants sing their psalms in unison and read the Bible. This little community often reminds one of the first Christians when the persecution could annihilate the congregation at any time. The spirit is also much the same. There is much exaltation in the air. All kinds of prophecies are circulating and the Protestants wait for a miracle just as the Catholics. Many of these prophecies are copied by hand and are circulated among the members of the various communities. Also prophecies and comments of the early Protestants and particularly those of Melancthon are popular in Poland just now. But these prophecies are distributed outside the church by the members of the congregation and the clergymen, who want to keep the church immune against any accusation for mixing in politics, and are not directly responsible for these activities of the congregation. The Protestant Church of today's Poland has rightly been called the 'Church in the shadow' and is compared with 'Catacomb Christianity'. Just as the first Christians they gather conspiratorially in sheds or on churchyards, sing and read the Bible with their chosen elders, are inspired by a deep and simple faith, and expect a miracle or divine force to intervene and end their sufferings.
7. "The Evangelic churchyard of Lodz, once a pride of the city, was completely destroyed by Soviet soldiers in 1945. Under the pretext that it was a 'German churchyard', the Soviets took away marble monuments, dug up graves looking for retal sarcophagi, which were sent to the USSR if found. They built a huge monument of marble for the 'Heroes of the Red Army' in the city's park. The churchyard became overgrown with weeds. The fence was removed and part of the churchyard ploughed. On this spot the new premises of the well known textile factory of I.K. Poznanski, a converted Protestant family of Jewish origin, now a state enterprise, were built.
8. "A serious problem is the lack of new and young clergymen. Endeavors to get some from abroad have failed owing to the resistance of the authorities. Also the congregations decline in number. A certain

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number of new members of the Protestant Church are from among German POWs from the Soviet Union who are sent to their former homes. Despite the great exodus of the Germans from Poland who at the end of World War II escaped in a panic or were driven away westwards, the number of Germans in Poland is still estimated at about 270,000. All of them want to repatriate to Germany, mostly to Western Germany. But few have received permission from the Communist authorities. The regime is trying to persuade them to adopt Polish nationality, probably on Moscow's order, as it is not in the interest of the Poles to keep a German minority against its will. Former German 'war criminals', sentenced for minor offenses and sent to prison in the USSR are coming back to Poland. All these Germans liberated from the Soviet Union are obliged to pass through a camp in the province of Olsztyn, East Prussia, where they are investigated by the Polish authorities. Some of these Germans are convicted of offenses in Poland during World War II. What is going to happen to them is still unknown. The number of Germans who have returned from the Soviet Union and are kept in Poland against their will is estimated at several thousands.

9. "The Protestant Church of Poland under Superintendent Kotula has adopted a High Church rite in its Divine Service as e.g. used by the Anglican Church or the Swedish Church. Many Protestants who have become very puritan and jealous as the result of the anti-religious attitude of the regime, regard this as unnecessary as it leans towards the Catholic Church.
10. "The economic difficulties of the Protestants in Poland make it impossible at present to build a new church for any congregation now forced to meet in the most primitive conditions, or to rebuild any of the bombed churches as has been done in the case of many Catholic Churches."

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